



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

be a chance occurrence, but four or five hardly. In his analysis of the *Herred* names, he again proves too much. The conscious arrangement of *Herred* names with the "sacred initial H" according to a formula HXXHXHHXHX is impossible.³ The list of names⁴ seems to have been handled arbitrarily—some even to have been omitted.

In conclusion, though many of the separate contentions of the author cannot be accepted, the general mass of evidence is of value. The varied material from history, legend, and place names, all points in one direction; and Mr. Schütte's demand that the results be considered in the undertaking of further archeological investigations is more than justified.

HENNING LARSEN

Iowa City, Iowa

MARGARET FULLER. A psychological biography by Katharine Anthony. New York, Harcourt, Brace and Howe 1920. Pp. V, 213.

The purpose and method pursued in this welcome new biography of one of the most exceptional as well as often misrepresented American women is best described by the author in her preface to the book: "My purpose," she says, "has been to apply a new method to old matter. I have not tried to unearth fresh material or discovered unpublished evidence. The sources from which the facts are drawn are well-known volumes given in the bibliography at the end. But the following pages are less concerned with a chronology of facts than with the phases of a complex personality and a manifold life. It is an attempt to analyze the emotional values of an individual existence, the motivation of a career, the social transformation of a woman's energies. . . In short, Margaret was a modern woman who died in 1850. The legend she left cannot be truth. It was created mainly by unemancipated men; Chivalry and Puritanism combined to distort the picture. For this reason, her life demands a vindication from certain quarters which too long have failed her. *Feminisme oblige*. Her story needed to be told by someone who could sympathize with her struggles and affirm her ideals. Therefore, while striving for realism and impartiality, the following study does not pretend to avoid the warmth of the advocate."

That Miss Anthony tried to arrive at the realities of Margaret Fuller's personality and career chiefly by the means of modern psychological analysis assures her work from the

³ Cf. Steenstrup: Danm. Riges Hist. I, 453 for origin and naming of the *Herred*.

⁴ Evidently taken from *Kong Waldemars Jordebog*, though the author fails to state this.

very start the grateful attention of every progressive literary critic. While the disciples of Freud and Jung in Germany, Austria and Switzerland have for the last decade successfully employed the methods of the new psychology to the study of mysterious characters and phenomena in literature, history and mythology, traditional literary criticism in this country, chiefly academic, has deliberately shut out the new light and has adhered faithfully to the fossilized procedures which characterize the textbooks *in usum delphini* in high school- and college classes. Hence the legend surrounding Margaret Fuller, the origin and growth of which Miss Anthony describes as follows: "She wanted elbow-room and scope,—claiming her emotional rights with the same conviction as her economic and political rights. In acting upon her beliefs, she did not escape the fatal 'breath of scandal' and the consequent loss of a one hundred per cent respectability. This made her apologists uneasy and therefore prone to forget her. But as long as the generation of women who had known and loved her survived, she did not lack for sympathetic advocates with posterity. At last came a time, however, when the published reminiscences of her Transcendental friends formed the only portrait which remained. The personality which emerged from their memoirs is the contradictory and pretentious caricature which survives under the name of Margaret Fuller.

"The truth is that the men who made the book about Margaret gave a better portrait of themselves in that volume than they did of its subject. For instance, they created a legend about her having a neck like a serpent, which she 'would wind about and make as serpentine as possible.' Several of them dwelt upon this serpentine association with great enthusiasm, and seemed to think it quite an original inspiration. Woman—wisdom—serpent:—it is a combination to which the long road of man's memory seems easily to lead. Horace Walpole could find no more satisfactory insult for Mary Wollstonecraft than to call her 'a philosophizing serpent.' The conscious memory of the Puritan is short, but his unconscious memory endureth forever."

It is little known that many passages in Margaret Fuller's letters, which are deposited in the Boston Public Library, were obliterated or blotted out with ink either by their recipients or some later fraudulent hand. There is no doubt in the reviewer's mind that, were it possible to decipher these passages, the reasons why the legend had to be thrown about the apostate of Puritanism would become still clearer, and Miss Anthony could adduce yet stronger proofs for the conflict between powerful human passions and violent Puritan inhibitions which constitutes the tragic struggle of Margaret Fuller's life. That she did not succumb in this struggle but ultimately

gained her liberation was due entirely to the paramount influence of Goethe, as Miss Anthony points out, summing up her convincing analysis of Margaret's inner development by saying: "In Margaret the force of Puritan tradition was fast wearing away; she had hovered for long between Goethe and Emerson and Goethe had in the end prevailed."

The biographer thus verifies the results of Dr. F. A. Braun's notable study *Margaret Fuller and Goethe* (New York, Henry Holt and Co., 1910), published more than a decade ago and reviewed in the JOURNAL at the time. Unfortunately the author of this study which blazed the way to a deeper comprehension of our intellectual pioneer, has not lived to enjoy the complete vindication of his views which the faithful guardians of the Puritan Fuller myth, such as Braun's uninformed critic in the New York *Nation*, at the time sought to quibble away by casuistic quotation and shallow profundity.

Although Miss Anthony does not claim originality for her undertaking as far as the discovery of new sources or unpublished evidence are concerned, her work abounds in flashes of thought which make familiar characters and events appear in a new light. Speaking of Margaret Fuller as one of the best impromptu talkers in an era of great talkers she remarks: "Coleridge and Carlyle were Titans with the tongue and, in America, Alcott, Channing and Emerson were the leaders of a talker's guild which centered around Concord."

In view of the absence of enduring effects upon American literature of the Transcendental movement what could better characterize its champions than this acknowledgement of their extraordinary capability for the rhetorical.

Again in her brief and lucid discussion of Transcendentalism and Margaret Fuller's limited share in it¹ the author makes the highly suggestive observation that instead of a transient and isolated phenomenon of New England life, as commonly presented, the Transcendental movement was in reality a part of the spiritual revolution then sweeping over Europe. How much paper, ink and foolish theorizing could have been spared by doctor's candidates and others, eager to solve the Transcendental mystery had they been able to take this historical point of view. In the absence of a comprehensive historical study of the revolutionary movement in question it is to be regretted that the author has not delineated more in detail the general background upon which Margaret Fuller's manifold public activities rise. Her participation, though half-hearted, in the communistic Brook Farm experiment, her association

¹Here, too, Miss Anthony corroborates Dr. Braun who, much to the discomfort of the Puritan myth-worshippers, established the fact that Margaret Fuller was too deeply imbued with the spirit of Goethean realism and freedom to share the Utopian views of the transcendental coterie.

as a militant journalist with Greeley, the pioneer of socialism, her advocacy of the woman movement, her admiration for Goethe and for things German, and, finally, her connection with Mazzini and the Italian revolution, all issues which were as unpopular in America then as their present-day continuations, with the exception of the woman movement, are now, place her in the forerank of the champions of human progress and fully justify the biographer's successful effort to restore her memory in the annals of American literature and civilization.

JULIUS GOEBEL

RICHARD WAGNER VON MAX KOCH; Dritter Teil, 1859-1883. (Geisteshelden: Dreiundsechzigster bis fünfundsechzigster Band.) Berlin; Ernst Hofmann & Co. 1918. XVI + 774 pages.

"Inter arma silent musae" may explain, to a certain extent, the comparative dearth of Wagner literature in the last seven years. One outstanding achievement is, nevertheless, to be chronicled, the completion of Max Koch's third and last volume of his Wagner biography. The text was, to be sure, in press at the beginning of the war, but Koch was interrupted in his proofreading by the call to arms, and the final revision was not complete until 1917, the work then appearing in 1918, eleven years after the publication of the first volume.

In his review of Koch's first volume (M. L. N. April, 1908), Professor von Klenze prophesied that the completion of this Life "would be likely to make of this work the most comprehensive Wagner biography that we possess." The finished achievement fully justifies this judgment and we have now in Koch's completed work the Wagner Biography par excellence and one of the few really classic works in the great mass of Wagner literature. To be sure, it can not rival Glasenapp in wealth of material or fullness of detail, nor is it so stimulating and suggestive as Chamberlain's dazzling Life, which on every page rouses the reader to admiration or contradiction. Nevertheless, it far surpasses the former in judicious selection of the important as it does the latter in accuracy and reliability, in freedom from bias and *Tendenz*. The reader might perhaps welcome a still greater departure from the Glasenapp fullness and a nearer approach to the brilliant interpretative writing of Chamberlain. Oscar Wilde somewhere postulates for true artistic composition the utmost possible estrangement from facts. The inclusion of fewer facts concerning the cabals in Munich, Berlin and elsewhere would assuredly have enabled Koch to make certain passages more artistic and inspiring.